585 The primary social obligation for the guests occurs on the night of the wedding ceremony. On this evening the bride [593] is brought by her elder brother or a close male relative (but [602] not her father or uncles) to the home of the groom. Transpor- [492] tation is usually by mule with the bride leading the procession, [754] atop a mule and wrapped from head to toe in cloth to avoid the [494] evil eye. In the more accessible areas and among the wealthier [492] families, the bride is brought by truck or taxi to within a few [178] hundred yards of the groom's home where she mounts a mule and follows the rest of the customary procedure. Her parents are left behind at their home and do not see her for another seven days. The bride, dangling precariously from her mount and followed by her entourage, is met some fifty yards in front of the groom's house by his party. This moment signals a renewal of festivities by songs and dances by both a group of girls who accompany the bride and a group of girls associated with the [533] groom's family. Entered into this melee are also the professional musicians, making the entrance into the groom's home quite spectacular. The bride when she arrives at the house is handed a bag of barley which she ceremonially tosses to the right, left, and directly behind her, symbolically representing the hope of fertility from her concourse with her new husband. She then enters the house and remains isolated with the women until the next day.

585 The social obligations of the guests occur at this time, 594 when they are expected to give gifts of cash to whoever sponsored 591 431

788 cemetery of Sidi Malik in the community of Had Ruadi in the tribe
778 of Iboyyia in the summer of 1966. They had come from the frac-
435 tion of Arba Taurirt in the Beni Wariyaghar. At least one of the
[755] pilgrims was ill, presumably suffering from the effects of the
[754] evil eye or a djnoun, one of the most prevalent causes for visit-
[494] ing a holy place. The group had left Arba on the seven o'clock
[782] bus for Alhucemas where they had taken another bus to Had Ruadi, where they spent the night. Four chickens were brought and killed at the tomb. The next day they returned to Arba by way of Alhucemas. The cost of the journey itself can be calculated fairly closely. Each person had to pay 5 dirhams to go from Arba to Alhucemas and an additional 3 dirhams to go from Alhucemas to Had. There was an expense of 8 dirhams to make the trip and another 8 to return, or 16 dirhams ($3.20) for each person. The chickens can roughly be priced at 10 dirhams apiece, or having a cash value of $8.00. The total expense for the group was at least $45, a not inconsiderable outlay of cash and goods, especially if we recall Waterson's per capita output of the fellah family is $60. If this were a mere isolated instance such expense would be negligible in terms of the entire society. The pilgrimage is, however, part of the texture of Rif society and such instances form the pattern rather than the exception.

792 Some of the more ambitious holy men and their followers
794 have set up rather unique firms, the religious brotherhood, a
575 form of voluntary association of such prominence in north Africa. (A detailed account of one such order is given by Evans-Pritchard,

641 To partake in such leadership requires wealth since the trip
648 itself is expensive (the only form of public transportation
556 from the Rif to Rabat is by bus and these men eschew this in
619 favor of splitting the expense of a taxi ride of several hundred
[494] miles) and the per diem allowance is more a token than anything realistic.

Some men have gracefully retired from positions of community leadership because of expenses such as these. If over a period of years one declines to go to such ceremonies because of ill health or pressing familial affairs, the person is quietly dropped from the list of the invited and another local man is
556 substituted. Expenses for maintaining such a social position are not small in relationship to the amount of wealth available even to the better-off Berber. On the other hand, wealth alone does not qualify one for a position of political prominence and social prestige. The importance of a man is based not on his wealth <u>per se</u> but rather what sort of wealth it is and how he came by it. Wealth divorced from such critical factors cannot be translated by the Riffian into socially meaningful significance. To operate within the context of profit is to operate outside the complex of social responsibility and communal soli-
556 darity. Thus while there are entrepreneurs in the Rif, they do
472 not have the social prestige that goes with traditional wealth in land. This distinction could be illustrated by numerous examples but the following cases were selected because they

443 The third group is those merchants who exclusively sell
442 at the market. As noted above, this is merely an analytic device. Empirically, a buyer in one market will be a seller in another. It is only the special ecological conditions of the Rif which separate the two categories in the marketplaces. There is, however, a major dichotomy which splits this group, based mainly on scale of operation. On the one hand are the large-scale sellers who resemble, in terms of organization, the large-scale buyers and who derive their profit mainly through the transportational facility. On the other hand, we have the small-scale merchant who sells his goods and services only in a cycle of small local markets.

443 The small-scale sellers hold in common with the large merchants only the fact that their basic activity is to sell. The difference is essentially in scale. The small-scale merchant or occupational specialist travels from one market within a carefully defined region to the next market. He has no con-
[494] [492] nections outside his immediate circuit and gets from one place to the next on public transportation or mule. He has little knowledge of market conditions outside his immediate view of
[435] [437] a single market. His prices, which may involve a good deal of bargaining, vary only slightly from customer to customer and
443 445 from market to market. He may be divided into two empirical categories: those who sell services, such as barbers, butchers, shoe repairmen, food vendors, blacksmiths, solderers, etc., and those who keep a small inventory of nonperishable goods, such